49: Findeisen -- 9-10 E-1 (no date) 1930 Yakut
116, 101, 174, 197, 531

There is less known about Yakut history than about Buryat history. We only know in general that the Yakuts had their originary domiciles in southern regions; but there is no indication as to where this area is to be sought, and in what time the migration has to be put. The usual assumption is that the Yakuts left the Baikal lake area in the Mongolic era, i. e., in the 13th century, to go northward. There are, however, reasons against this hypotheses, especially the fact that there is not tradition on Gengis-khan among the Yakuts, unlike e. g., the Northern Buryats. That the Yakuts come from southern regions cannot be doubted. Aside from the numerous Yakut sagas on their migration, it may also be concluded from their ornamental art. The 'ram horn' ornament has so far especially aroused the interest of occasional investigators, though Yakut art includes other much more surprising elements, which will be more fully treated by this writer in a paper to be published before long. The question cannot here be insisted upon. -- That the Yakuts are a mixed people, is clear from their vocabulary [10], which includes 32.5% Turkish, 25.9% Mongolic and 41% non-Turkish and non-Mongolic elements. The Yakuts are probably a partly Mongolized Turkish tribe, which had been pushed northward in early times.

49: Findeisen -- 10 E-1 (no date) 1930 Yakut
116, 105, 161

As to statistics of Yakut population, the last figures known amount to 230,000 individuals. After the Kirghizes (3 million) and the Buryats (300,000), the Yakuts are the third-largest of the Siberian nations, and they are one of the most vital and versatile: cattle and horse breeders, hunters, in part farmers, also reindeer-breeders and, in summertime , fishermen. In former times trade flourished among them in certain regions; but the conditions have changed in this respect.

49: Findeisen -- 10 [2] E-1 (no date) 1930 Yakut
116 435, 439, 543, 609

Shimkevich calls the Yakuts real parasites of the Tunguses. In his German travel account, he says: "Twice a year, on Easter and Christmas, they hold markets in the forests, where the Tunguses will find everything they need: reindeer, powder, shotguns, clothes, sugar, butter. They usually become indebted to the Yakuts and cannot get rid of them any more. The Yakuts follow them and sell their goods at a terribly high price. In Middendorg's time, i. e. in 1844, there were 26 traveling Yakut merchants; today there are more than 60 of them. In such a market which was held in the vicinity of the gold washing plants of the Niman company, 20 merchants bought furs from 100 native families which were present; the furs had a value of 124,000 marks, but the natives were sold goods worth 80,000 marks instead. But the Tunguses had still a debt of about 160,000 to the tradesmen. The goods included 3000 sable-furs worth 36 marks each, 1300 musk-rat, squirrel, fox and bear furs, etc. The Tunguses bought 1086 reindeer, including 684 beasts of burden at a price of 80 to 120 marks, and 250 to 300 saddle-reindeer worth 200 to 240 marks each. 24,000 pounds of cow's butter which the Yakuts had bought along on their reindeer were sold at one mark a pound, 400 pounds of other fat at 80 pfennigs, and various other goods at 4000 marks."

In another place, he says: The market held annually near the Niman gold washing plants has replaced all others previously held. The natives then come together from all sides and from far places, and the Yakut merchants make good business. The Yakuts are not only good merchants, they are good hunters, too.

49: Findeisen-- 10 [3] E-1 (no date) 1930 Yakut
116, 171, 291

Accompanied by the Tunguses they go to the mountains to hunt animals which yield furs. The winter clothing of a practical hunter is almost the same as the Tungus clothing. During the summer and fall he wears a long waistcoat, trousers and boots of elk hide.

49: Findeisen--10-11 E-1 (no date) 1930 Yakut
116, 177, 291, 301

The work clothing of the women consists of a [11] blouse going down to the ground, and a long waist coat which is decorated with pockets and silver ornaments. A cloth and the simple Russian felt cap serve as head dress. On holidays, however, the women dress in a gown embroidered with bright-colored patterns. A silver belt with a large pair of scissors hanging down, neatly embroidered silver-colored ribbons, which are attached to the shoulder, and a large cross on the chest complete the holiday dress. A conical cap serves as head gear; it is decorated with silver particles and ribbons.

49: Findeisen-- 11 E-1 (no date) 1930 Yakut
116, 561, 858, 882

As there is plenty of first-hand material on the Yakuts, I should like to say a few words on the Yakut children, a subject which is usually overlooked. The following is a brief sketch of a typical Yakut child's career, without insisting on details. We may distinguish six different steps in the life of a Yakut child. The first is the beginning of the infant period where the child is still quite helpless and dependent on others; a second grade begins with the third month, where the infant starts sitting and also understands some words; the third grade begins at an age of six months in which the infants begin to crawl around. This period is ended with the third year of life; then their independence grows steadily. At the age of ten the children are considered as half adults and share the life of the grown-up. The sixth stage is puberty, an age during which they are not treated too well by their parents. Girls then have to take up the not always enviable role of women, however reluctant they may be at that.

49: Findeisen -- 11 [2] E-1 (no date) 1930 Yakut
116, 853

Let us begin with the first period of life, first suckling age. The main occupations of new-born children are of course sleeping and drinking. Food includes mother's milk, and, should the latter not suffice, cow's milk which is given to the child by means of a sucking horn. The latter is made of the sawed-off end of a cow's horn, to the lower end of which the teat of a cow's udder is attached. When the infant wants to drink it lies down on his back while the mother is holding the horn and lets the milk flow out. Since the Yakut mothers are poor of milk, it is safe to say that hardly one Yakut child has ever grown up without the help of a sucking horn.

49: Findeisen -- 11 [3] E-1 (no date) 1930 Yakut
116, 854

In the first period [RCH: of his life i. e., the suckling age] the infant enjoys only the mother's attention. The fathers usually show evident aversion towards the children. The mothers love them with passion and tenderness, kiss and caress them, call them by pet names, and behave like our mothers. The interest of the fathers does not appear until the infant starts sitting and moving around. Then the falther will take it on his knees, talk and play with it; it happens that the child becomes the bone of contention between the parents as each of them wants to have it in his bed.

The place to sleep in for a child is an oblong bast cradle, provided with a protection roof at the head end. A piece of fur is used as a blanket. To prevent the child from falling out of the bed, several straps are fixed at the edge of the cradle, which are so put as to form a protective fence. Below the infant an old rag, some shavings, or some chopped, dried, mouldered wood are put; between the child's feet a little pipe is laid which is supposed to drain off the urine.

49: Findeisen --11-12 E-1 (no date) 1930 Yakut
116, 855, 857

"At the age of six months the infant starts crawling around in the hut; it is given a short shirt for that purpose. Among the poorer Yakuts this item is lacking, and the children are left naked during summer and winter time. [12] The experiences the children have with coal, nails, straps, and pieces of wood are not always fortunate; for the stomach into which most of these things eventually penetrate has no use for them even if it is a Yakut stomach, and dismisses them as soon as possible. Aside from these measures taken by the offended stomach, the little glutton will also get a beating from his terrified mother--something which happens in our civilization, too. Now the child has already acquired some friends, especially among the dogs, whereas the cats are more reserved. The most attractive thing to a child, however, is fire. Aside from its visible and audible appearance, flaring and crackling, it emanates a great deal of warmth which is necessary to the child's feeling comfortable; during the cold season it is protected from wet weather only near the fire which burns in the hut. --This age is one of the happiest for little Yakut boys and girls.

At this time they are also particularly well fed.

49: Findeisen --12 E-1 (no date) 1930 Yakut
116, 524, 857

[RCH: When they are older] They are wanted for little work purposes, but have still time for playing, an occupation which they attend with special enthusiasm in the summer time. On fields or glades they play the flock play, perform hunting parties, festivals, or weddings, or invite guests to be treated with berries, roots, or whatever they may find. They dance, imitate the shamans, wrestle, catch fish, lay snares for birds, persecute the little striped squirrels. They also play a game called 'falcon and duck,' the only play with group formation and systematic rules, that has been discovered with them. The rules are as follows; two sticks about ten meters long are laid on a plain and suitable place of a glade, at a distance of four or five meters; these sticks represent the 'banks.' Behind the sticks there is 'water,' and between them, the 'path.' Near the center of one stick a large boy is placed who is supposed to be the 'falcon.' The other children try to get past the falcon marching along the path like ducks. He who is caught by the falcon is considered as 'dead' and has to leave the game; so has he who has entered the 'water' while trying to escape the falcon. The falcon is allowed to persecute the 'ducks' far beyond the boundaries of the 'path.'

49: Findeisen -- 12 [2] E-1 (no date) 1930 Yakut
116, 857

When the children have reached their twelfth year of age, they have little more time to play since most of their time is filled with work. The boys also like better to watch the adults playing cards, and exercise this art with each other. They do not despise the vodka either which they may get at marriage ceremonies, and gossip about relatives, neighbors, and guests meet their warm interest. In a word, they are becoming more and more useful members of the Yakut nation.

In closing, there are some sentences to add about Yakut religious beliefs according to the latest research. According to the results of the Russian scholar Jonow, the entire spiritual world of the Yakuts is parallel to the life on earth. All the natural phenomena- water, land, animals, plants, and also the destiny of man-- are in close association with the "spirits" who exist as individual possessive or ruling spirits. In the Yakut pantheon there are four different groups of spirits that we are able to distinguish: first, the Ajȳ, the spirits who are related to the creation and birth; secondly, the Ičči, the possessive spirits; thirdly, the Abasy, who are probably to be described as destructive devouring spirits; and last the Üör, the present life form of the human soul. To this could be added minor spirits of the sky, rivers, etc. Only [13] the four first mentioned are important in Yakut life. The residence of the spirits is in an upper, middle, and lower sphere. In the upper sphere lives Ürünj Ajȳ Tojon, the white creator lord, and Ulūtujar Utū Tojon, the boasting and frightening lord. In the lower sphere lives the terrifying Arsan Duolai. The Ičči live, with few exceptions, in the middle sphere, but they usually stay a little under this sphere just like the Ajȳ. The Üör live either in the earth or in the clouds and belong also to the middle sphere. The Ürünj Ajȳ Tojon has the residence, according to some people, in the Zenith, and according to others, in the northwest regions. The Ulūtujar Ulū Tojon lives in the west and the Arsan Dulai either in the southwest or in the northwest. The Ajȳ and Ičči live in the east and it is believed that the Abāsy dwells mostly in

the west. All these spirits living in different worlds and lands are actually completely unconnected to one another. Rather each of them is an independent ruler in his own region and has his own economic activities and his own herd. Ideas about a paradise or hell do not exist among the Yakuts, neither is there any idea about guilt or about good and bad in our concepts of the words. Sickness and misfortune are due to neglect of the spirits. To find out the cause of neglect as well as the way to pacify the spirits is the duty of the powerful and wise man. There exist special types of witchdoctors (algāččy), "hysterics" (manarik), prophets (körbüöččy), magicians (ičän), and male (ojūn) and female (udagan) shamans. Myths about the creation of the world and mankind are completely lacking among the Yakuts, and for this reason there is even doubt that world and mankind even exist.